ཤེར་ཕྱིན་ཀཽ་ཤི་ཀ།

The Perfection of Wisdom “Kauśika”

Kauśikaprajñāpāramitā

འཕགས་པ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ཀཽ་ཤི་ཀ་ཞེས་བྱ་བ།

'phags pa shes rab kyi pha rol tu phyin pa kau shi ka zhes bya ba

The Noble Perfection of Wisdom "Kauśika"

āryakauśikaprajñāpāramitā

Toh 19
Degé Kangyur, vol. 34 (shes rab sna tshogs, ka), folios 142.a–143.b

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co.

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SUMMARY

s.1 *The Perfection of Wisdom "Kauśika"* is a condensed prajñāpāramitā sūtra in which the Buddha summarizes the various meanings of the perfection of wisdom. In particular, the Buddha equates the characteristics of the perfection of wisdom with the characteristics of all phenomena, the five aggregates, the five elements, and the ten perfections. In this way, the sūtra places particular emphasis on the nonduality of conventional phenomena and emptiness.

ac.

ACKNOWLEDGEMENTS

ac.1 The Tibetan version of this sūtra was translated into English by Daigengna Duoer, Caley Smith, and Taryn Sue. Special thanks to Geshe Lobsang Dargye for his advice on difficult portions of the text. Wiesiek Mical produced the English translation of the Sanskrit sūtra based on the diplomatic edition of the Sanskrit manuscript. The translations and the introduction were subsequently edited and revised by the 84000 editorial team.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1 In *The Perfection of Wisdom "Kauśika,"*[1] the Buddha Śākyamuni offers a teaching to Śakra, chief of the gods, whom in this sūtra he addresses by the epithet Kauśika. The Buddha summarizes the various meanings of the perfection of wisdom and equates the characteristics of the perfection of wisdom with the characteristics of all phenomena, the five aggregates, the five elements, and the ten perfections. The sūtra places particular emphasis on the nonduality of conventional phenomena and emptiness, and culminates in a list of the eighteen kinds of emptiness.

i.2 *The Perfection of Wisdom "Kauśika"* is a brief text barely four Tibetan folios in length and, just as in the case of *The Heart Sūtra* (*Prajñāpāramitāhṛdaya*, Toh 21), this prajñāpāramitā scripture also incorporates elements of both sūtra and tantra (in the form of mantra). It has therefore been variously classified in the Tibetan Kangyur, where it is included in both the Perfection of Wisdom section and the Tantra section.[2]

i.3 The figure of Kauśika/Śakra also features as an important interlocutor in the larger prajñāpāramitā sūtras,[3] and *The Perfection of Wisdom "Kauśika"* presents a short summary of some of the elements found in those larger sūtras. Nevertheless, there does not appear to be a direct relationship between *The Perfection of Wisdom "Kauśika"* and the dialogues with Kauśika that appear elsewhere in the prajñāpāramitā sūtras.

i.4 Notably, the last part of the teaching contains a concluding verse that also appears verbatim in *The Vajra Cutter Sūtra* (*Vajracchedikā*, Toh 16) and two further verses that match the opening homage in Nāgārjuna's *Fundamental Treatise on the Middle Way* (*Mūlamadhyamakakārikā*, Toh 3824).[4]

i.5 Since there is no colophon to the Tibetan translation of this sūtra, we cannot say who translated *The Perfection of Wisdom "Kauśika"* into Tibetan. The title, however, is found in both the Denkarma and Phangthangma imperial catalogs, so we do know that the sūtra was translated into Tibetan at least by the early ninth century.[5]

i.6 In addition to the Tibetan translation, the sūtra also exists in Sanskrit and Chinese. The extant Sanskrit text is a Central Asian manuscript that was edited by Conze (1956) and later reprinted by Vaidya (1961).[6] The dating of the Sanskrit text is uncertain, but, as noted by Conze, it largely patterns with the Chinese translation that can be dated to the late tenth or early eleventh century CE.[7] This suggests a relatively late date for the extant Sanskrit manuscript, perhaps even later than the Tibetan translation.[8] Unlike the Tibetan translation, which only contains a single mantra at the conclusion of the teaching, the Sanskrit text (and the Chinese translation) ends with several additional mantras that likely represent later accretions. For the reader's convenience, we have in the appendices included a diplomatic edition of the Sanskrit text and a complete English translation from the Sanskrit.

i.7 The colophon to the Chinese translation (Taishō 249) notes that the sūtra was translated on imperial command by Dānapāla (Shihu 施護, ?–1017 CE), an Indian scholar-monk from Uḍḍiyāna who translated over one hundred works into Chinese.[9] Just like the Sanskrit text, the Chinese translation has a slightly different textual structure and content than the Tibetan, and in the endnotes we have noted major differences between the Tibetan and Chinese versions.[10]

i.8 Apart from Conze's edition of the Sanskrit manuscript and Vaidya's reprint thereof, the sūtra has also been translated into English and briefly introduced by Conze (1973). The present translation is based on the Tibetan version in the Degé Kangyur, in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace manuscript. The Tibetan text was also compared to the Sanskrit as well as the Chinese translation.

The Noble

Perfection of Wisdom “Kauśika”

1. # The Translation

[F.142.a]

1.1 Homage to all the buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was residing at Vulture Peak in Rājagṛha together with a great saṅgha of monks and many hundreds of thousands of bodhisattvas, all of whom were youthful.

1.3 Then the Blessed One addressed Śakra, lord of the gods: "Kauśika, this is the meaning of the perfection of wisdom: Do not view the perfection of wisdom as being two. Nor is it not two. It is neither a mark nor not a mark. It is neither something to adopt nor something to abandon. It is neither increasing nor decreasing; neither polluted nor [F.142.b] not polluted; neither purified nor not purified;[11] neither abandoned nor not abandoned; neither remaining nor not remaining; neither to be applied nor not to be applied;[12] neither connected nor not connected; neither a condition nor not a condition;[13] neither a dharma nor not a dharma;[14] neither suchness nor not suchness;[15] and neither the limit of reality nor not the limit of reality.

1.4 "Similarly, Kauśika, the meaning of the perfection of wisdom is as follows: As all phenomena are fundamentally sameness, the perfection of wisdom is itself sameness. As all phenomena are profound, the perfection of wisdom is profound.[16] As all phenomena are isolated, the perfection of wisdom is isolated.[17] As all phenomena are immovable, the perfection of wisdom is immovable. As all phenomena are without thought, the perfection of wisdom is without thought.[18] As all phenomena are free of fear, the perfection of wisdom is free of fear. As all phenomena are free of anxiety, the perfection of wisdom is free of anxiety.[19] As all phenomena are of one taste, the perfection of wisdom is of one taste. As all phenomena are unborn, the perfection of wisdom is unborn. As all phenomena are unceasing, the perfection of wisdom is unceasing. As all phenomena are like space, the perfection of wisdom is like space.[20]

1.5 "As form is boundless, the perfection of wisdom is boundless. Similarly, as feelings, perceptions, mental formations, and consciousness are boundless, the perfection of wisdom is boundless. As the earth element is boundless, the perfection of wisdom is boundless. [F.143.a] Similarly, as the water element, the fire element, the wind element, the space element, and the element of consciousness are boundless, the perfection of wisdom is boundless. As Mount Sumeru is boundless, the perfection of wisdom is boundless.[21] As the ocean is boundless, the perfection of wisdom is boundless.[22]

1.6 "As vajra[23] is the same, the perfection of wisdom is the same. As all phenomena are undifferentiated, the perfection of wisdom is undifferentiated.[24] As the essential nature of all phenomena is beyond apprehending, the essential nature of the perfection of wisdom is beyond apprehending. As all phenomena are the same in lacking anything to be dispelled, the perfection of wisdom is the same in lacking anything to be dispelled.[25] As all phenomena are without anything to undertake, the perfection of wisdom is without anything to undertake.[26] As all phenomena are inconceivable, the perfection of wisdom is inconceivable.

1.7 "Similarly, as the perfection of giving, the perfection of discipline, the perfection of patience, the perfection of effort, the perfection of concentration, the perfection of wisdom, the perfection of means, the perfection of aspiration, the perfection of power, and the perfection of gnosis[27] are purified of the three spheres and thus boundless, the perfection of wisdom is boundless.[28]

1.8 [29]"The so-called perfection of wisdom consists of eighteen kinds of emptiness. They are internal emptiness, external emptiness, internal and external emptiness, emptiness of emptiness, great emptiness, ultimate emptiness, emptiness of conditioned phenomena, emptiness of unconditioned phenomena, emptiness transcending extremes,[30] emptiness without beginning or end,[31] emptiness of anything to be given up,[32] emptiness of nature, emptiness of all phenomena,[33] emptiness of self-characteristics,[34] [F.143.b] emptiness of nonapprehension,[35] emptiness of nonexistence, emptiness of essential nature, and emptiness of the essential nature of nonexistence.[36]

1.9 "In short, such emptiness is called *the perfection of wisdom*.[37]

1.10 "Like a star, a cataract, a lamp,
A magical illusion, a dew drop, a water bubble,
A dream, a flash of lightning, and a cloud[38]—
View conditioned things in this way.[39]

1.11 *Oṁ namo bhagavatyai āryaprajñāpāramitāyai.*
Oṁ dhī hrī śrī śruti smṛti mati gati vijaye svāhā.[40]

1.12 "Neither ceasing nor born,
Neither annihilated nor eternal,
Neither many nor one,
Neither coming nor going,

1.13 "Peaceful, because elaborations are pacified—
To the one who teaches this dependent origination,
To the perfect Buddha,
The best of speakers, I prostrate."[41] [42]

1.14 The Blessed One having spoken thus, Venerable Śāradvatīputra,[43] Śakra, the lord of the gods, and the monks, bodhisattvas, and the world with its gods, humans, asuras, and gandharvas[44] rejoiced and praised what the Blessed One had said.[45]

1.15 *Thus concludes The Perfection of Wisdom "Kauśika".*

ap. Appendix

APPENDICES

ap1. · Translation from Sanskrit ·

The Perfection of Wisdom "Kauśika"

ap1.1 Homage to all the buddhas and bodhisattvas.

ap1.2 Thus did I hear at one time. The Blessed One was residing at Vulture Peak in Rājagṛha together with a great saṅgha of monks and many hundreds of thousands of bodhisattvas, all of whom were youthful.

ap1.3 Then the Blessed One addressed Śakra, lord of the gods: "Kauśika, this is the meaning of the perfection of wisdom: the perfection of wisdom should be viewed as being neither two nor not two; neither with marks nor without marks; neither life-bringing nor life-removing; neither increasing nor decreasing; neither polluted nor not polluted; neither purified nor not purified; neither abandoned nor not abandoned; neither remaining nor not remaining; neither to be applied nor not to be applied; neither connected nor not connected; neither with conditions nor without conditions; neither a dharma nor not a dharma; neither suchness nor not suchness; and neither the limit of reality nor not the limit of reality.

ap1.4 "Similarly, Kauśika, the meaning of the perfection of wisdom is as follows: As all phenomena are the same, the perfection of wisdom is the same. As all phenomena are isolated, the perfection of wisdom is isolated. As all phenomena are immovable, the perfection of wisdom is immovable. As all phenomena are without thought, the perfection of wisdom is without thought. As all phenomena are free of fear, the perfection of wisdom is free of fear. As all phenomena are free of anxiety, the perfection of wisdom is free of anxiety. As all phenomena are of one taste, the perfection of wisdom is of

one taste. As all phenomena are unborn, the perfection of wisdom is unborn. As all phenomena are unceasing, the perfection of wisdom is unceasing. As all phenomena are like space, the perfection of wisdom is like space.

ap1.5 "As form is boundless, the perfection of wisdom is boundless. Similarly, as feelings, perceptions, mental formations, and consciousness are boundless, the perfection of wisdom is boundless. As the earth element is boundless, the perfection of wisdom is boundless. Similarly, as the water element, the fire element, the wind element, the space element, and the element of consciousness are boundless, the perfection of wisdom is boundless. As Mount Sumeru is boundless, the perfection of wisdom is boundless. As the ocean is boundless, the perfection of wisdom is boundless.

ap1.6 "As vajra is the same, the perfection of wisdom is the same. As all phenomena are undifferentiated, the perfection of wisdom is undifferentiated. As the essential nature of all phenomena is beyond apprehending, the essential nature of the perfection of wisdom is beyond apprehending. As all phenomena are the same in lacking anything to be dispelled, the perfection of wisdom is the same in lacking anything to be dispelled. As all phenomena are without anything to undertake, the perfection of wisdom is without anything to undertake. As all phenomena are inconceivable, the perfection of wisdom is inconceivable.

ap1.7 "Similarly, as the perfection of giving, the perfection of discipline, the perfection of patience, the perfection of effort, the perfection of concentration, and the perfection of wisdom are purified of the three spheres and thus boundless, the perfection of wisdom is boundless.

ap1.8 "The so-called perfection of wisdom consists of eighteen kinds of emptiness. They are internal emptiness, external emptiness, internal and external emptiness, emptiness of emptiness, great emptiness, ultimate emptiness, emptiness of conditioned phenomena, emptiness of unconditioned phenomena, emptiness transcending extremes, emptiness without beginning or end, emptiness of anything to be given up,[46] emptiness of nature, emptiness of self-characteristics, emptiness of all phenomena, emptiness of nonapprehension, emptiness of nonexistence, emptiness of essential nature, and emptiness of both nonexistence and essential nature.[47]

"This briefly explains the perfection of wisdom.

ap1.9 "Like a star, a cataract, a lamp,
A magical illusion, a dew drop, a water bubble,
A dream, a flash of lightning, and a cloud—
View conditioned things in this way.

ap1.10 "Neither ceasing nor born,

Neither annihilated nor eternal,
Neither many nor one,
Neither coming nor going,

ap1.11 "The dependent origination
Free from elaborations and auspicious
Was taught by the perfect Buddha.
I salute him, the best of speakers.

ap1.12 "Homage to all Three Jewels in the ten directions and the three times—past, future, and present! Homage to the blessed Perfection of Wisdom, who resembles all the tathāgatas and is empowered and celebrated by all the tathāgatas!

ap1.13 "O wisdom, great wisdom, the splendor of wisdom! You bring the light of wisdom and dispel ignorance. O accomplished one, well accomplished, who is now being accomplished![48] O blessed lady, beautiful in every limb, fond of your devotees![49] With your hand extended, you grant comfort. Succeed, succeed! Awaken, awaken! Shake, shake! Move, move! Make the sound, make the sound! Do not tarry, O blessed lady!

ap1.14 "Homage to the bodhisattva of great compassion, the great being who arises from Dharma! Homage to Perfection of Wisdom! The mantra is:

> You who are endowed with the qualities of the Sage, the quality of attracting [disciples], the qualities of liberation, the qualities of being kind to beings, the qualities of trustworthiness, the qualities of following close behind,[50] the quality of attracting [others] by virtue, the qualities that reach everywhere, the qualities that are perfect and complete at all times, *svāhā*!

ap1.15 "Homage to Perfection of Wisdom. The mantra is:

> O Gaṅgā, Gaṅgā, the Gaṅgā with invisible shores, *svāhā*![51]

ap1.16 "Homage to Perfection of Wisdom. The mantra is:

> To splendor, splendor! To the splendor of the Sage! To the one of outstanding splendor, *svāhā*!

ap1.17 "Homage to Perfection of Wisdom. The mantra is:

> *Oṁ*, you with the strength of a vajra, *svāhā*!

ap1.18 "Homage to Perfection of Wisdom. The mantra is:

Oṁ, you who are victorious on account of your conscientiousness, majesty, intellect, learning, memory, intelligence, and conduct, *svāhā*![52]

ap1.19 "Homage to Perfection of Wisdom. The mantra is:

You who are summoned, summoned to remove all karmic obscurations, *svāhā*!

ap1.20 "Homage to Perfection of Wisdom. The mantra is:

Oṁ, Ārolik, *svāhā*![53]

ap1.21 "Homage to Perfection of Wisdom. The mantra is:

Oṁ, O omniscient one, *svāhā*!

ap1.22 "Homage to Perfection of Wisdom. The mantra is:

O awakening that is gone, gone, gone to the other shore, completely gone to the other shore, *svāhā*!"[54]

ap1.23 So spoke the Blessed One. Delighted, Venerable Śāriputra, Śakra, the lord of gods, the bodhisattva great beings, the entire assembly, and the world with its gods, gandharvas, humans, and asuras rejoiced at the Blessed One's words.

ap1.24 *Thus concludes The Perfection of Wisdom "Kauśika".*

ap2. · Diplomatic Edition of the Sanskrit ·

[Vaidya p. 95]

ap2.1 Kauśikaprajñāpāramitāsūtram ।

ap2.2 namo sarvabuddhabodhisattvebhyaḥ ।।

ap2.3 evaṃ mayā śrutam । ekasmin samaye bhagavān rājagṛhe viharati sma gṛdhrakūṭe parvate mahatā bhikṣusaṃghena sārdham anekaiś ca bodhisattvaśatasahasraiḥ sarvaiḥ kumārabhūtaiḥ । tatra khalu bhagavān śakraṃ devānām indram āmantrayate sma ।।

ap2.4 ayaṃ kauśika prajñāpāramitāyāḥ arthaḥ - prajñāpāramitā na dvayena draṣṭavyā na advayena । na nimittato na animittataḥ । na āyūhato na nirāyūhataḥ । notkṣepato na prakṣepataḥ । na saṃkleśato na asaṃkleśataḥ । na vyavadānato na avyavadānataḥ । notsargato na anutsargataḥ । na sthānato na asthānataḥ । na yogato na ayogataḥ । na

saṃbandhato na asaṃbandhataḥ । na pratyayato na apratyayataḥ । na dharmato na adharmataḥ । na tathata(yā) na atathata(yā) na bhūtakoṭyā na abhūtakoṭyā (vedi)tavyā ।।

ap2.5 evam evāyaṃ sa kauśika prajñāpāramitāyāḥ arthaḥ । tadyathā sarvadharmasamatvāt prajñāpāramitā samā । sarvadharmaviviktatvāt prajñāpāramitā viviktā । sarvadharmācalatvāt prajñāpāramitā acalā । sarvadharmāmanyatvāt prajñāpāramitā amanyatā । sarvadharmābhīrutvāt prajñāpāramitā abhīru । sarvadharmācchambhitatayā prajñāpāramitā acchambhī । sarvadharmaikarasatvāt prajñāpāramitā ekarasā । sarvadharmānutpādatvāt prajñāpāramitā anutpādā । sarvadharmānirodhatvāt prajñāpāramitā anirodhā । gaganakalpatvāt sarvadharmāṇāṃ prajñāpāramitā gaganakalpā ।

ap2.6 rūpāparyantatvāt prajñāpāramitā aparyantā । evaṃ vedanāsaṃjñāsaṃskāravijñānāparyantatvāt prajñāpāramitā aparyantā । pṛthivīdhātvaparyantatvāt prajñāpāramitā aparyantā । evam abdhātu - tejodhātu - vāyudhātu - ākāśadhātu - vijñānadhātvaparyantatvāt prajñāpāramitā aparyantā । sumervaparyantatvāt prajñāpāramitā aparyantā । samudrāparyantatvāt prajñāpāramitā aparyantā ।

ap2.7 vajrasamatvāt prajñāpāramitā samā । sarvadharmābhedatvāt prajñāpāramitā abhedā । sarvadharma(svabhāvā)nupalabdhitvāt prajñāpāramitā anupalabdhiḥ । sarvadharmavibhāva(nā) - samatvāt prajñāpāramitā(a)vibhāva(nā) - samā । sarvadharmaniśceṣṭatvāt prajñāpāramitā niśceṣṭā । sarvadharmācintyatvāt prajñāpāramitā acintyeti ।।

ap2.8 evaṃ dānapāramitā - śīlapāramitā - kṣāntipāramitā - vīryapāramitā - dhyānapāramitā - prajñāpāramitātrimaṇḍalapariśuddhyaparyantatvāt prajñāpāramitā aparyantā iti ।।

ap2.9 prajñāpāramitā ucyate yaduta aṣṭādaśaśūnyatā । tadyathā - ādhyātmaśūnyatā bahirdhāśūnyatā ādhyātmābahirdhāśūnyatā śūnyatāśūnyatā mahāśūnyatā paramā(rtha)śūnyatā saṃskṛtaśūnyatā asaṃskṛtaśūnyatā atyantaśūnyatā anādyagraśūnyatā (ana)pakāraśūnyatā prakṛtiśūnyatā svalakṣaṇaśūnyatā sarvadharmaśūnyatā anupalambhaśūnyatā abhāvaśūnyatā svabhāvaśūnyatā abhāvasvabhāvaśūnyatā iti ।

ap2.10 ayam ucyate saṃkṣiptena prajñāpāramiteti ।।

[Vaidya p. 96]

ap2.11 tārakā timiraṃ dīpo māyāvaśyāya budbudam ।
supinaṃ vidyudabhraṃ ca evaṃ draṣṭavya saṃskṛtam । iti ।।

ap2.12 anirodham anutpādam anucchedam aśāśvatam ।
anekārtham anānārtham anāgamam anirgamam ।।

ap2.13 yaḥ pratītyasamutpādaṃ prapañcopaśamaṃ śivam ।
deśayām āsa saṃbuddhas taṃ vande vadatāṃ varam ।।

ap2.14 namo daśasu dikṣu sarveṣām atītānāgatapratyutpannānāṃ trayāṇāṃ ratnānām । namo bhagavatyai prajñāpāramitāyai sarvatathāgata-sunibhāyai sarvatathāgatānujñātavijñātāyai । (oṁ) prajñe mahāprajñe prajñāvabhāse prajñālokakāri ajñānavidhamane siddhe susiddhe siddhyamane (bha)gavate sarvāṅgasundari (bha)ktivatsale prasārahaste samāśvāsakare sidhya sidhya, budhya budhya, kampa kampa, cala cala, rāva rāva, āgaccha bhagavate, mā vilamba svāhā ।।

ap2.15 namo dharmodgatasya bodhisattvasya mahāsattvasya mahā-kāruṇakasya ।।

ap2.16 namo prajñāpāramitāyai । tadyathā - munidharme saṃgrahadharme anu-grahadharme vimokṣadharme sattvānugrahadharme vaiśramaṇadharme samantanuparivartanadharme guṇigrahasaṃgrahadharme sarva-trānugatadharme sarvakālaparipūrṇadharme svāhā ।।

ap2.17 namo prajñāpāramitāyai । tadyathā - akhane nikhane mukhana nekhane (avaravandane) paṭane paṭane paṭare svāhā ।।

ap2.18 namo prajñāpāramitāyai । tadyathā - gaṅgā gaṅgā na tīrāvabhāsa gaṅgā svāhā ।।

ap2.19 namo prajñāpāramitāyai । tadyathā śrīye śrīye muni śrīye śrīyase svāhā ।।

ap2.20 namo prajñāpāramitāyai । tadyathā - oṁ vajrabale svāhā ।।

ap2.21 namo prajñāpāramitāyai । tadyathā - oṁ hrī śrī dhī śruti smṛti mati gati vijaye svāhā ।।

ap2.22 namo prajñāpāramitāyai । tadyathā - bambari bambari mahābambari būru būru mahābūru svāhā ।।

ap2.23 namaḥ prajñāpāramitāyai । tadyathā - hūte hūte hūvitāśane sarva - karmāvaraṇane svāhā ।।

ap2.24 namaḥ prajñāpāramitāyai । tadyathā - oṁ orolik svāhā ।।

ap2.25 namo prajñāpāramitāyai । tadyathā - oṁ sarvavit svāhā ।।

ap2.26 namaḥ prajñāpāramitāyai । tadyathā - gate gate pāragate pārasaṃgate bodhi svāhā ।।

ap2.27 idam avocad bhagavān । āttamanā āyuṣmān śāriputraḥ śakro devānām indras te ca bodhisattvā mahāsattvāḥ sā ca sarvāvatī parṣad sadeva-gandharvamānuṣāsuraś ca loko bhagavato bhāṣitam abhyanandan ।।

ap2.28 kauśikanāma prajñāpāramitā samāptā ।।

n.

NOTES

n.1 The Sanskrit title as given in the Degé Kangyur version of the text is *ārya-kaućikaprajñāpāramitānāma*, but the ending *-nāma* is grammatically incorrect. The Sanskrit title given above, *āryakaućikaprajñāpāramitā*, follows the grammatically correct form given in the Stok Palace Kangyur version of the sūtra. In the Central Asian Sanskrit manuscript, the title listed at the end is *kauśaka nāma prajñāpāramitā* (Conze 1956, p. 118. See also Bianchini 2020, pp. 103-106). The inclusion of "*nāma*" in the title of the extant Sanskrit manuscript helps to explain why some Tibetan Kangyurs, such as the Degé Kangyur, likewise included "*nāma*" in the Sanskrit title (although at the end of the title), and accounted for this with "*zhes bya ba*" in the Tibetan title.

n.2 In the Degé Kangyur, *The Perfection of Wisdom "Kaućika"* is placed in a final volume of miscellaneous Perfection of Wisdom scriptures (*shes rab sna tshogs*) as well as in the Action Tantra (*bya ba'i rgyud*) section.

n.3 See, for example, Chapters 22 (https://read.84000.co/translation/toh10.html?part=UT22084-029-001-chapter-22#UT22084-029-001-chapter-22)–32 (https://read.84000.co/translation/toh10.html?part=UT22084-029-001-chapter-32#UT22084-029-001-chapter-32) in Gareth Sparham, trans., The *Perfection of Wisdom in Eighteen Thousand Lines*, Toh 10 (2022). Chapters 22 and 25 are even explicitly named for Kaućika (under the name Śatakratu). In Padmakara Translation Group, trans., *The Perfection of Wisdom in Twenty-Five Thousand Lines*, see chapters 14 (https://read.84000.co/translation/toh9.html#UT22084-026-001-chapter-14) et seq. and chapter 25 (https://read.84000.co/translation/toh9.html#UT22084-026-001-chapter-25).

n.4 In producing this translation, we have not been able to study closely the textual and historical relationships between this sūtra and the two other

texts. This is, however, a topic that merits further investigation.

n.5 Denkarma, folio 295.a.6; see also Herrmann-Pfandt 2008, pp. 8–9, no. 13. Phangthangma 2003, p. 4.

n.6 The Sanskrit manuscript, which was discovered at Dunhuang, can be viewed online at the International Dunhuang Project (http://idp.bl.uk/) under the sigla "IOL Khot S 3" and "Ch.0044." In addition to the complete Sanskrit manuscript, two smaller fragments of the sūtra have been identified, both related to the sūtra's opening section. See Bianchini 2020, p. 104.

n.7 Conze 1973, p. iv.

n.8 Regarding the dating of the Sanskrit manuscript, Bianchini (2020, p. 105) notes that "Despite what might look to the uninitiated as some archaic features, it would appear that there is no ground to assume a date of creation prior to the 9th C."

n.9 Muller, *Digital Dictionary of Buddhism*, s.v. "Dānapāla 施護."

n.10 We have not, however, noted any such divergence with the Sanskrit, as we have included both an edition of the Sanskrit text and a full translation in the appendices to this translation.

n.11 This clause is absent in the Chinese translation.

n.12 This clause is absent in the Chinese translation. Our translation follows the Degé, which reads *sbyor ba*. The Stok Palace version reads *sbyong ba* ("neither cleansed nor not cleansed").

n.13 An additional clause, absent in the Tibetan, follows in the Chinese: "neither real nor unreal" (*fei shi fei bu shi* 非實非不實).

n.14 An additional clause, absent in the Tibetan, follows in the Chinese: "neither having refuge nor not having refuge" (*fei you suo gui fei wu suo gui* 非有所歸非無所歸).

n.15 The corresponding clause ("as suchness or nonsuchness") is absent in the Chinese translation.

n.16 The corresponding clause is absent in the Chinese translation.

n.17 Tib. *dben pa*; Skt. *vivikta*. The Chinese version uses *jijing* 寂靜, which means "tranquility and calm."

n.18 The corresponding sentence is absent in the Chinese translation. In its place, the Chinese version has "[As] all phenomena are distinctive, the perfection of wisdom is distinctive" (*yi qie fa fen bie*, *bore bo luo mi yi fen bie* 一切法分別，般若波羅蜜亦分別).

n.19 The corresponding sentence is absent in the Chinese, which has the alternative, "[As] all phenomena are fully realized, the perfection of wisdom is fully realized" (*yi qie fa liao zhi*, *bo re bo luo mi yi liao zhi* 一切法了知，般若波羅蜜亦了知).

n.20 The Chinese here reads, "[As] all phenomena are [akin to] space-like conceptualization, the perfection of wisdom is [akin to] space-like conceptualization" (*yi qie fa xu kong wang xiang*, *bo re bo luo mi yi xu kong wang xiang* 一切法虛空妄想，般若波羅蜜亦虛空妄想).

n.21 The corresponding sentence is absent in the Chinese translation.

n.22 The corresponding sentence is absent in the Chinese translation.

n.23 This refers to the substance called *vajra* ("adamant," "diamond") and not to the tantric implement of the same name.

n.24 The corresponding sentence is absent in the Chinese translation. In its place, the Chinese version has "[As] all phenomena are indestructible, the perfection of wisdom is indestructible" (*yi qie fa bu huai*, *bo re bo luo mi yi bu huai* 一切法不壞，般若波羅蜜亦不壞). Note that the substance called *vajra* mentioned in the previous line is considered indestructible.

n.25 The Stok Palace version has *gsal ba* ("illuminate") as opposed to *bsal ba* ("dispel"). The latter reading, that within the perfection of wisdom there is nothing whatsoever to dispel, corresponds well with the clause that follows, which states that within the perfection of wisdom there is nothing to undertake. Thus, the two clauses can be taken as a pair that expresses how, in the perfection of wisdom, nothing is to be negated or taken up. It is worth noting the ambiguity of the terms "dispel" and "undertake," since it is not clear in what sense "dispel" and "undertake" are intended. They can refer to practices to be discarded or adopted, or to the negation or assertion of certain properties (such as the property of inherent existence). Our translation allows for either interpretation. The Chinese reads, "[As] all phenomena are equal in nature, the perfection of wisdom is equal in nature" (*yi qie fa xing ping deng*, *bo re bo luo mi yi ping deng* 一切法性平等，般若波羅蜜亦平等).

n.26 Here *byed pa med pa* may be rendered as "actionless," but we chose to interpret it as lacking anything to undertake, as a counterpoint to the previous sentence. Thus, just as there is nothing to be dispelled, so is there nothing to be undertaken in relation to both all phenomena and the perfection of wisdom. The Chinese reads, "[As] all phenomena have no nature, the perfection of wisdom has no nature" (*yi qie fa wu xing*, *bo re bo luo mi yi wu xing* 一切法無性，般若波羅蜜亦無性).

n.27 The Chinese translation lists nine perfections in a slightly different order: giving (*bushi* 佈施), discipline (*chijie* 持戒), patience (*renru* 忍辱), effort (*jingjin* 精進), concentration (*chanding* 禪定), means (*fangbian* 方便), aspiration (*yuan* 願), power (*li* 力), and gnosis (*zhi* 智). The perfection of wisdom (*shes rab*, *hui* 慧) is absent in the Chinese.

n.28 The Chinese version reads, "The three activities of speech, thought, and deed are pure; the perfection of wisdom is also pure. Therefore, the meaning of the perfection of wisdom is boundless" (*san ye qing jing*, *bo re bo luo mi yi qing jing*. *ru shi bo re bo luo mi, qi yi wu bian* 三業清淨，般若波羅蜜亦清淨。如是般若波羅蜜，其義無邊).

n.29 The Chinese translation begins this next section with "Furthermore, Kauśika! [The perfection of wisdom] possesses eighteen emptinesses" (*fu ci*, *jiao shi jia*! *Suo you shi ba kong* 復次， 憍尸迦！所有十八空).

n.30 The Chinese version adds here "unchanging emptiness" (*wu bian yi kong* 無變異空), which is absent in the Tibetan.

n.31 The Chinese version has the alternative "emptiness without beginning" (*wu shi kong* 無始空) here.

n.32 The corresponding clause is absent in the Chinese translation.

n.33 The corresponding clause is found in the Chinese translation, but it is placed at the end of the list as the last emptiness.

n.34 The Chinese version adds "emptiness of no characteristics" (*wu xiang kong* 無相空) here.

n.35 The corresponding clause is absent in the Chinese translation.

n.36 This list is slightly different in the Chinese version. The eighteen emptinesses are, in the order of appearance, internal emptiness (*nei kong* 內空), external emptiness (*wai kong* 外空), internal and external emptiness (*nei wai kong* 內外空), emptiness of emptiness (*kong kong* 空空), great emptiness (*da*

kong 大空), ultimate emptiness (*sheng yi kong* 勝義空), emptiness of conditioned phenomena (*you wei kong* 有為空), emptiness of unconditioned phenomena (*wo wei kong* 無為空), emptiness of transcending extremes (*wu ji kong* 無際空), unchanging emptiness (*wu bian yi kong* 無變異空), emptiness without beginning (*wu shi kong* 無始空), emptiness of inherent nature (*ben xing kong* 本性空), emptiness of self-characteristics (*zi xiang kong* 自相空), emptiness of no characteristics (*wu xiang kong* 無相空), emptiness of nonexistence (*wu xing kong* 無性空), emptiness of essential nature (*zi xing kong* 自性空), emptiness of the essential nature of nonexistence (*wu xing zi xing kong* 無性自性空), and emptiness of all phenomena (*yi qie fa kong*一切法空).

n.37 This sentence is absent in the Chinese translation. In its place, the Chinese reads, "The verse says…" (*song yue* 頌曰).

n.38 The Chinese version has a slightly different order. It reads, "Like a star, a lamp, a cataract, a dream, an illusion, a bubble, and a dew drop; like lightning as well as a cloud" (*ru xing ru deng*, *yi meng*, *huan ji pao*, *lu*, *ru dian yi ru yun* 如星如燈、翳，夢、幻及泡、露，如電亦如雲).

n.39 This is the verse that concludes the Buddha's discourse in *The Diamond Cutter Sūtra* (*Vajracchedikā*, Toh 16, folio 132.b). The Chinese version indicates that this verse was spoken by "I" (*wo jin lüe shuo ci* 我今略說此), presumably the Buddha, considering that the conclusion of the text says "The Blessed One has spoken" (*shi zun shuo ci jing yi* 世尊說此經已).

n.40 This mantra is included in the Tibetan version and also, albeit in a modified form, in the Sanskrit version, but not in the extant Chinese. In its place, the Chinese reads, "I now have briefly spoken about this perfection of wisdom" (*wo jin lüe shuoci*, *bo re bo luo mi* 我今略說此, 般若波羅蜜).

n.41 The Sanskrit of these two verses matches the opening verses of homage in Nāgārjuna's *Fundamental Treatise on the Middle Way* (*Mūlamadhyamakakārikā*, Toh 3824, folio 1.b). This suggests that the differences between this Tibetan translation of these verses and the canonical Tibetan translation of Nāgārjuna's text reflect alternate translations of the same Sanskrit text. The Chinese translation adds a few lines here not found in the Tibetan. They read, "Thus, this is the teaching of supreme perfect awakening that ceases and pacifies the twelve links of dependent arising. Have reverent faith in the supreme guru. Take refuge in the buddhas of the ten directions of the past, present, and future, the Three Jewels, and the perfections. With an ocean of unlimited merit, make offerings to the various tathāgatas, who hold the true secret [teachings] of the Great Illumination" (*ru shi shi er yuan, zhi xi ling ji*

jing, *zheng deng zheng deng jue shuo. Gong xin zui shunag zhi*, *gui yi shi fang fo*, *guo xian ji wei lai*, *san bao bo luo mi*, *wu liang gong de hai*, *gong yang zhu ru lai*, *da ming zhen mi mi* 如是十二緣， 止息令寂靜，正等正覺說。 恭信最上師，歸依十方佛， 過現及未來，三寶波羅蜜。 無量功德海，供養諸如來， 大明真祕密。).

n.42 In the Sanskrit and Chinese translations, the mantras begin here. See appendices I and II.

n.43 Śāriputra is absent in the Chinese version.

n.44 The Chinese version contains a slightly different list here. It reads, "Sovereign Śakra, lord of the gods, various bodhisattvas, gods, humans, gandharvas, and asuras" (*di shi tian zhuji zhu pus a mo he sa*, *tian*, *ren*, *gan ta po*, *a xiu luo deng* 帝釋天主及諸菩薩摩訶薩、天、人、乾闥婆、阿修羅等).

n.45 The Chinese translation has "all rejoiced upon hearing what the Buddha had taught and heartily took refuge in his teaching and promised to practice it" (*yi qie ren zhong*, *wen fo suo shuo*, *jie da huan xi*, *zin shou feng xing*一切大眾，聞佛所說，皆大歡喜，信受奉行).

n.46 Reading Vaidya's *(ana)pakāra°* as the standard *anavakāra°*.

n.47 Following the Tibetan interpretation of the compound *abhāvasvabhāva* as a *tatpuruṣa*: *dngos po med pa'i ngo bo nyid*.

n.48 Reading *siddhyamane* as *sidhyamāne*. "Now being accomplished" possibly implies that the perfection of wisdom is being accomplished while the mantra is recited.

n.49 Reading *(bha)ktivatsale* as *(bha)ktavatsale*.

n.50 This implies being on standby to afford protection.

n.51 As this mantra and those that follow are rather obscure and possibly corrupt, our translation is tentative. Possibly these mantras have been interpolated from various texts and included here simply because they are mantras of the perfection of wisdom.

n.52 This mantra was read as if the middle part were a single compound: *oṁ hrīśrīdhīśrutismṛtimatigativijaye svāhā*.

n.53 Here *orolik* has been amended to *ārolik* (one of the names of Amitābha). It is not clear how Amitābha is associated with the perfection of wisdom.

n.54 *Gata* can also have the sense of "belonging to," so the mantra can be understood as "O awakening! You belong to the other shore…" and so on.

b.

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g. # GLOSSARY

· Types of attestation for Sanskrit names and terms ·

AS — *Attested in source text*
This term is attested in the Sanskrit manuscript used as a source for this translation.

AO — *Attested in other text*
This term is attested in other Sanskrit manuscripts of the Kangyur or Tengyur.

AD — *Attested in dictionary*
This term is attested in Tibetan-Sanskrit dictionaries.

AA — *Approximate attestation*
The attestation of this name is approximate. It is based on other names where Tibetan-Sanskrit relationship is attested in dictionaries or other manuscripts.

RP — *Reconstruction from Tibetan phonetic rendering*
This term is a reconstruction based on the Tibetan phonetic rendering of the term.

RS — *Reconstruction from Tibetan semantic rendering*
This term is a reconstruction based on the semantics of the Tibetan translation.

SU — *Source Unspecified*
This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

阿修羅

Definition from the 84000 Glossary of Terms:
A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.2 blessed lady

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bhagavatī

See “blessed one.”

g.3 blessed one

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavat

世尊

Definition from the 84000 Glossary of Terms:
In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four māras, *ldan* to “possessing” the great qualities of buddhahood, and *’das* to “going beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

g.4 bodhisattva

byang chub sems dpa’

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

菩薩摩訶薩

Definition from the 84000 Glossary of Terms:
A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the five bodhisattva paths and ten bodhisattva levels. Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize the two aspects of selflessness, with respect to afflicted mental states and the nature of all phenomena.

g.5 dharma

chos

ཆོས།

dharma

法

Definition from the 84000 Glossary of Terms:
The term *dharma* conveys ten different meanings, according to Vasubandhu's *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (Dharma); the ultimate reality underlying and expressed through the Buddha's teaching (Dharma); the trainings that the Buddha's teaching stipulates (dharmas); the various awakened qualities or attainments acquired through practicing and realizing the Buddha's teaching (dharmas); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (dharmas); and mental objects (dharmas).

g.6 emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā

空

Definition from the 84000 Glossary of Terms:
Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena. According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled

through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.7 gandharva

dri za

དྲི་ཟ།

gandharva

乾闥婆

Definition from the 84000 Glossary of Terms:
A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by any sentient being in the realm of desire (*kāmadhātu*) during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances in the desire realm, hence the Tibetan translation *dri za*, meaning "scent eater."

g.8 god

lha

ལྷ།

deva

天

Definition from the 84000 Glossary of Terms:
Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six "destinies" (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, "heavens" that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), material realm (*rūpadhātu*), and immaterial realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the material and immaterial realms). While rebirth among the devas is considered favorable, it is

ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.9 Kauśika

kau shi ka

ཀཽ་ཤི་ཀ

kauśika

憍尸迦

Definition from the 84000 Glossary of Terms:
"One who belongs to the Kuśika lineage." An epithet of the god Śakra, also known as Indra, the king of the gods in the Trāyastriṃśa heaven. In the Ṛgveda, Indra is addressed by the epithet Kauśika, with the implication that he is associated with the descendants of the Kuśika lineage (*gotra*) as their aiding deity. In later epic and Purāṇic texts, we find the story that Indra took birth as Gādhi Kauśika, the son of Kuśika and one of the Vedic poet-seers, after the Puru king Kuśika had performed austerities for one thousand years to obtain a son equal to Indra who could not be killed by others. In the Pāli *Kusajātaka* (Jāt V 141–45), the Buddha, in one of his former bodhisattva lives as a Trāyastriṃśa god, takes birth as the future king Kusa upon the request of Indra, who wishes to help the childless king of the Mallas, Okkaka, and his chief queen Sīlavatī. This story is also referred to by Nāgasena in the *Milindapañha*.

g.10 Mount Sumeru

ri rab

རི་རབ།

sumeru

須彌山

Definition from the 84000 Glossary of Terms:
According to ancient Buddhist cosmology, Meru is the great mountain forming the axis of the universe. At its summit lies Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four great island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; in the east, Pūrvavideha. Above it are the abodes of the gods of the realm of desire. Often also referred to as Mount Sumeru.

g.11 purified of the three spheres

'khor gsum yongs su dag pa

འཁོར་གསུམ་ཡོངས་སུ་དག་པ།

trimaṇḍalapariśuddhi

三業清淨

Empty of the three spheres of agent, action, and object.

g.12 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

王舍城

Capital of Magadha, ruled by King Bimbisāra during the time of the Buddha. It is now the modern city of Rajgir in Bihar.

g.13 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

帝釋天主

Definition from the 84000 Glossary of Terms:
The lord of the gods. Alternatively known as Indra, the deity that is called "lord of the gods" dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning "one hundred sacrifices") is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.14 Śāradvatīputra

sha ra dwa ti'i bu

ཤ་ར་དྭ་ཏི་བུ།

śāradvatīputra [AD] · *śāriputra* [AS]

舍利弗

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.15 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:
A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning "one who has thus gone," or as *tathā-āgata*, "one who has thus come." *Gata*, though literally meaning "gone," is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as "suchness" or "thusness," is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It also often used as a specific epithet of the Buddha Śākyamuni.

g.16 Vulture Peak

bya rgod phung po

བྱ་རྒོད་ཕུང་པོ།

gṛdhrakūṭa

鷲峯山

A mountain in Rājagṛha. According to tradition, it is the site of the second turning of the wheel of Dharma, during which the Buddha taught the perfection of wisdom.